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The AMERICAN FRIEND

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If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit . . . and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid.

Leviticus 26:3-6

Stones or Bread

Kenneth R. Pickering's message on "Stones or Bread," originally given on Father's Day, is printed here at the request of several Friends who heard it. Kenneth Pickering is minister of the Winchester, Indiana, Friends Meeting.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?"

Dorothy Thompson wrote several years ago, "We are rearing generations who are neither atheist or agnostic, for either attitude involves a disagreement with something. They are simply pagans, living in a religious and ethical void. Modern America must gather her children under her Christian wings else we face a pagan future. That way is disaster!"

If someone were to say to us that we are unkind to our children, we would rise up in indignation. But the solemn truth is that many a busy parent, quite unintentionally may be depriving a child of some of life's essentials. Jesus said, "Or what man is there of you, whom if his son ask bread, will he give him a stone?" You may say, "I love my children, I would not give them stones for bread." Yet many a child is suffering from spiritual malnutrition. There are fathers who in place of spiritual bread are offering their children nothing more than the cold stones of unconcern. The transmitting of Christian faith from one generation to another is the first job of parents. Bernard Iddings Bell reminds us that this cannot be reduced to the saying by the child of a simple bedtime prayer, nor is it something to be postponed until he can be sent to Sunday School. The home is the place to learn of the beauty of religion, how it works, what it does for us, how important it is to us.

Many a child today is being offered the stones of privilege, of license and liberty when he needs the bread of prayer. We think often we are being kind to our children by giving them privileges but we would be more kind to breathe their names in prayer. Then there are the gifts we give our children, and no parent ever lived but that took some delight in giving gifts to his child. But souls do not grow on material things. We may shower our young people with every conceivable sort of present and yet if we neglect to offer to them a faith in God also, we are giving them stones for bread and all we can expect is a warped and stunted child. Then how often we have given them money instead of love and companionship. The older one becomes and the older one's children become, the more he begins to realize how miserably he has failed to be the companion he might have been. So often it seems easier to give a nickel or dime or dollar to a child and let him seek his own amusement and friends than to take the time to be a pal and companion. Lack of family unity is one of our basic shortcomings today. We tend too much to develop our separate interests and fail in our being together as a family group, worshiping together, playing together, planning together and praying together. To give a house instead of a home is offering stones for bread. A home need not be elegant, for the beauty of the home is in its spirit: loving consideration, tolerance, understanding, unselfishness, hospitality. This is the bread our children crave. Now and again we have

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Merritt Murphy, Editor
Eleanor Zelliot, Assistant to Editor
Frances Ryan, Assistant for Circulation and Advertising
E. Merrill Root, Editor of Poetry

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Editorials. . .

Journey's End — In Retrospect and Prospect

By Errol T. Elliott

This is the fifth and final travel editorial resulting from Errol Elliott's two month journey among Friends in Europe. Errol Elliott is now back in the United States, serving the First Friends Meeting in Indianapolis as minister.

OF THEOLOGY AND PEACE

The conference of churchmen at Iserlohn had not ended when my previous travel story was sent to *The American Friend.* By the time the conference ended it was quite evident that some important changes were taking place in the German church and that here is another opportunity wide open to Friends as well as to the other historic peace churches, to bear witness to, and to think with some leading churchmen of Europe, on the "theology of peace."

This was their second such conference and others are in prospect. Both the European, the American and other Friends are invited to be represented. We should try to have our most able scholars, especially theologians, present at the next conference. A young Friend, studying in theology, might well spend some time studying in Europe, as have the young Mennonites, and be associated with this peace movement; we ought also to have a seasoned scholar, one who can also understand the German language, whether or not he speaks it readily.

Let us begin to look now for these Friends and have them present at the next conference, probably in Denmark two years hence. Carl Herman and Richard Ullman were present with me and agree that we should enter this opportunity.

QUAKERS CONVENE IN EAST GERMANY

It was not without considerable thought that German Friends decided to hold their sessions in the East Zone of Germany. Such questions as these came to mind—whether or not at the last minute, they might find the meeting forbidden, or whether some Friends would be barred from entrance, or whether they would not feel complete freedom of expression in their sessions. Whatever the questions, they were faced and the decision was made to meet at Eisenach, much at the urgent invitation of Friends in the East Zone.

Friends met incoming Friends at the station, assigned us and directed us to several localities for hospitality. On the train, going to our hotel, some of us noticed new, large and uniform size flags hanging from a public building. Eleven in number, they included the Stars and Stripes with those of other nations to be represented at Germany Yearly Meeting. This was done by an insistent mayor who also came to the first session and gave a formal welcome. While the Yearly Meeting sessions were being welcomed the projected work camp for young people was cancelled by government officials. Needless to say, this latter decision left the young people very disheartened.

There were one hundred and eighty-eight Friends present, forty of them visitors, at the Yearly Meeting, including fourteen Americans, six of them children. Few indeed were the non-German-speaking Friends, but we were cared for efficiently by translators. I must mention especially Lottelore Roloff, a young German Friend who had spent some time in America, and whose English was well-nigh perfect. Her written and whispered translations gave me excellent trackage for what was being thought and expressed. I had met her once before when she came as secretary to Hans Lachmund, in whose Berlin home she lives, as he came on a business trip to America, meeting some of us at Quaker House near the United Nations last December.

ON THEIR ANNIVERSARY

It was at Eisenach in 1923 that it was decided that German Friends should become Germany Yearly Meeting, and also at Eisenach in 1925 that Germany Yearly Meeting was set up. The thirty-two years intervening have produced more members, more strength and more thorough understanding of their Quaker responsibility. There are now more than 500 members. At this session they finally adopted their own discipline; heard from their outreach in local Meetings, and in Kenya where one of their members, Margaret Hahn, had worked as a nurse in our Kaimosi Hospital, and where they are giving hospital equipment; discussed topics of general interest to their common life; and, most important of all, found depth and strength in their Meetings for Worship.

It was at the end of a worship period that the three small children of a Swedish musician Friend sang and played their recorder flutes. This was one of our most tendering and charming experiences. The three children brought us a new spirit. How many times in Friends business meetings in America, when discussion is difficult and problems are vexing, have I wished that a little child might rise and sing something. Sing what? Almost anything about Christ, perhaps "Jesus loves me, this I know." How such ministry might lead the meeting to a simple, humble spirit by which God can speak and problems can be solved.

Eisenach was the home of Johann Sebastian Bach, and, in Wartburg Castle on a hill nearby, Martin Luther, hidden from his enemies by a friendly prince, did much of his translation of the New Testament. The lengthened shadow of Luther rests not only on

Eisenach or even Germany alone but across the world. In conversation with the Director of Wartburg, I suggested that Luther, Bach, Tolstoy and others gave something greater than political boundaries can contain—they belong to the world.

On the last evening the Yearly Meeting opened its doors and invited the citizens of Eisenach to attend, and six of us spoke briefly about Friends to nearly 400 people. It fell to my lot to speak of Friends and race relations, especially as experienced in America. More important perhaps than what American Friends are doing is the work of the Negroes, particularly in Montgomery. It was especially interesting to the people of Eisenach to know of this work in Montgomery and, in the shadow of Wartburg, to learn that the leader is named Martin Luther King — another courageous soul who seems to say, though in all tenderness, "Here I stand; God helping me I can do no other." Luther, Bach, Tolstoy, Schweitzer—no limiting boundaries can contain them, nor limit us if indeed we love. *For those who love, there are no boundaries.*

So ended the two months of visitation and conferences in eight countries. Looking back upon them as they tend to recede in memory, there are certain facts and interpretations that stand out in my general view of the Society of Friends in the world today, and of the part which the Friends World Committee for Consultation can play.

In Review

(1) We are a diverse people. That fact must be faced, and our diversities are, in some respects, of an extreme kind. What a large canopy indeed is spread over us in that term, The Society of Friends. Do we indeed, in some sense, belong together? Can it all be called "Quaker?" Do we have more than a name and a common historical background to unite us? Whatever any of us might wish, *we are all indeed called Quaker.*

(2) Whatever unity we have lies deep—it is not on the surface, not in our outward practices or expressions to any great degree. We simply cannot write each other off! The facts forbid it—we are all here and all carrying the name. Denying facts would be no answer.

Facing facts, but on the deeper, spiritual level, using our God-given imagination on our own history and seeing how we have become what we are, then accepting one another for what we together can become—that is the only way forward.

(3) The Friends World Committee for Consultation has its purpose suggested by its name. It must not presume to take over functions that belong to a Yearly Meeting, but make the most of its opportunity to bring Friends in contact with one another. If ever the FWCC should assume more of organizational responsibility, that time is not now!

That interpretation is not a limitation, it is a release into the work we are prepared to do—to serve all Friends who will be served by us in a stage of our history that is filled with great creative possibilities. The European Conference at Woodbrooke, the All American Conference at Wilmington, the World Conference at Oxford in 1952, the sixth meeting of the FWCC, the meeting of the Interim Committee of the FWCC at Woodbrooke, the seventh FWCC meeting coming at Bad Pyrmont in Germany in 1958, the large number of visits of Friends under its auspices, the work of our secretariat, the publishing of a significant range of literature, the publishing of Friends World News—these and other services are more than needs, they are *necessities.* We are on our way; there can be no turning back to pre-1937 when the FWCC was formed. There is no "executive" body of the Society of Friends but there is the Friends World Committee and it can write and is writing in many ways an important part of the history of the Society of Friends in the world.

E. T. E.

Friends Mission to Poland

Eight American, British and Scandinavian Quakers began a two week visit in Poland on September 1. The mission was arranged jointly by the American Friends Service Committee and the East West Relations Committee of London Yearly Meeting. The visit is being sponsored in Poland by the Polish Institute of International Affairs.

The group will visit Warsaw and other areas of the country where Friends worked in the past. They hope to discuss the furthering of peace and international understanding and become acquainted with the present life of the Polish people.

Those from the United States in the group are: J. Earle Edwards of Swarthmore, Pa., an associate executive secretary of the American Friends Service Committee; William R. Huntington, Long Island, New York, chairman of the foreign service executive committee, member of the board of directors of the Service Committee and its former commissioner in Europe; William Edgerton, New York City, associate professor of Slavic languages at Columbia University, a former head of the AFSC relief work in Poland, and a member of AFSC missions to Yugoslavia in 1950 and the Soviet Union in 1955; and Sydney Bailey, New York City, a British Friend who is co-director of the Quaker program at the United Nations in New York.

Other members of the team are Elsa Cedergren of Sweden, a former member of the Quaker team at the United Nations; Finn Friss, a former member of the Danish delegation at the United Nations and now Quaker International Affairs Representative in Vienna; William Barton, general secretary of Friends Council, London; and Gerald Bailey, vice-chairman of the East-West Relations Committee, London.

Prayer

To the Editor:

As a convinced Friend who came to the Society after much spiritual search, I find myself troubled by D. Elton Trueblood's remarks in your issue of 7th Month 25th (page 229.)

Surely we cannot detract from the beauty of the prayerful seeking of others, and it is inspiring to know that their search is our search. The Book of Common Prayer is an excellent example of such search, but have we not as Friends felt ourselves freed to reach beyond in direct communion with our Inward Teacher? Can the words of other men, even though God-inspired, ever compare with the inarticulate longing of the earnest seeker for fellowship with God? Is it not God who judges our prayers? Do not Friends feel that it is not the letter or the form which is important in the sight of God but the yearning of the contrite heart?

Roy W. Moger

Roslyn, New York

* * *

Ministry

To the Editor:

Elton Trueblood in a recent Plain Speech (March 21) outlined a new type of Quaker he feels needs to emerge in the Five Years Meeting; as far as I know, I have seen no comments on it. . . . The dedicated business or professional Friend, with some extra training along theological lines, could be utilized more widely in the Quaker Church. If he had a concern for visitation, or a call to the ministry, with self support, he might find opportunities for service. . . . Look how the Mormans use their laymen. The American Friends Service Committee has utilized some of these Friends in a wonderful way. . . The pastor may be a specialist in his particular field, and we believe he would welcome such help, but if "all the tithes are to be brought into the storehouse," all the God given talents of members to be utilized for the building of God's Kingdom, then a spiritual laying on of hands must take place, obedience to the "go ye into all the world and preach the gospel," and the response, imperfect as it may be, "here am I, send me."

John W. Dorland

Pasadena, California

PLAIN SPEECH

The Fosdick Hymn

Most of the hymns we use, though they may not be really old, are far from contemporary. Even the best of Whittier's poems, which we set to music and use today, were written about a century ago and the best known gospel songs come from the time of our fathers and mothers. The great success of a hymn by Harry Emerson Fosdick is one of the few exceptions to this general rule.

When Dr. Fosdick contemplated the official opening of Riverside Church he decided to try to write a hymn to mark the noble occasion. Here was a really great building, standing with its tower as a symbol of Christian conviction in the world's largest city, and Dr. Fosdick saw it as a magnificent challenge. Few men have the opportunity, at the very climax of their powers, to move into such a situation. Consequently he was both humbled and deepened by the experience.

He sat down to write and soon there came the words which some of us now know so well:

"God of Grace and God of Glory,
On thy people pour thy power."

It is impossible for me to exaggerate the influence that these words have had on my own spiritual life. I am grateful for them daily, because they say what I should like to say but cannot. I know that what I and my neighbors need is precisely what Fosdick mentions, *courage* and *wisdom* "for the facing of this hour." We know we are matched with a great time, but we feel our unworthiness at every turn. We need God's strength to supplement our own feeble powers. We do not want to live in such a time and to miss the chances which it gives.

It is because the Riverside hymn, especially when matched to a moving Welsh tune, speaks so powerfully to our condition that it is now used in countless churches of all denominations as well as in schools and colleges throughout the land. Long after people have forgotten Fosdick's fine books, such as *The Meaning of Prayer* and *The Meaning of Faith,* men and women who recognize both their own need and the challenge of the contemporary situation will be singing

"Grant us wisdom, grant us courage
For the living of these days."

In view of this it was very fortunate that Dr. Fosdick agreed to use the most potent of these lines as the title of his recently published autobiography. The book, which is probably his best, is called *The Living of These Days.* The kinship between his courageous life and these beautiful words of prayer will long inspire generations of Christians, even when they have entirely forgotten the connection with a stone building on Riverside Drive.

D.E.T.

Perisho Scholarships

In Oklahoma, Friends work among American Indians has reached the stage where Indian young people increasingly want college education. Some can finance it for themselves, but many cannot. Jack Core, Osage graduate of Oklahoma A. and M. College, has given invaluable service in leadership for our Osage Friends church fellowship in the past year. Osages usually can pay their own way; Indian young people from other tribes at our other centers almost always must have help. One capable Indian boy at another place in Oklahoma has managed two years of training in a State College but does not see how he can continue, even by working part time, unless scholarship help can be given.

Not only Indian boys and girls but their non-Indian friends in the same communities also need help. Often these others are active leaders in the church youth groups, giving much added strength to Christian influences in the community and by example stimulating Indian efforts.

One of the non-Indian girls who

(Continued on next page)

has been a leader in Council House Sunday School and Christian Endeavor group for five years or more and whose mother is a member and Sunday School teacher, is trying hard to find a way to go to college. In her high school graduating class of 50 she ranked second, with all A grades except for one B. This summer she has worked in a chicken canning plant to earn money for college, but even with a job at college will not have enough to pay all expenses.

Mary Emily Perisho is another of our girls who is making a brave effort to complete her college training but needs help since her father's death. She will be a Junior at Friends University this year. As a helper in Vacation Bible School, teaching a Sunday School class, directing a choir, she has won from her co-workers at both Wyandotte and Council House enthusiastic appreciation of her ability and spirit.

The needs of these promising young people and others in our Oklahoma Centers have prompted Friends Associated Executive Committee on Indian Affairs to create the Ermin C. Perisho Memorial Scholarship Fund to aid worthy young people, Indian and non-Indian, in Friends Mission communities in Oklahoma to get college training. They offer our best promise of leadership for tomorrow.

Gifts for the Scholarship Fund, needed *now* for the coming school year, may be sent to Lela W. Mills, R. R. 3, Box 847 R, Indianapolis 44, Indiana, or to Ruthanna M. Simms, 100 N. W. 6th St., Richmond, Indiana.

T. Edmund Harvey

To the Editor:

I am at present engaged in writing, at the request of the family, a life of T. Edmund Harvey (1875-1955) of Leads, England.

He will be known to many readers of *The American Friend*, perhaps particularly in connection with his visits to America in 1922 and 1937, and I would be most grateful if any Friends who may have letters from him, or who may have recollections — however slight — would be so kind as to write to me.

Edward H. Milligan
45 Croftdown Road
London, N.W. 5, England

Juan Sierra, left, and Joaquin Gonzalez, a teacher in the Banes Friends School in Cuba, are shown with a young Cuban woman just learning to read.

Juan Sierra and Literacy

Juan Sierra, Clerk of Cuba Yearly Meeting, spends part of his time in the national literacy campaign, teaching illiterates and giving lectures and demonstrations on how to use the Laubach Method. He is chairman of the Literacy Commission of the Cuban Council of Churches. The Friends School at Banes, a port city, offers a popular course for harbor pilots in the adult education division, and Friends in Cuba have great concern for literacy on their island. The following article has been translated by Hiram Hilty. It first appeared in a Cuban magazine.

There are great contrasts in Cuba: the city of Havana is a metropolis equal to any important city in the United States and is beautiful, clean and prosperous, yet there are many cities in the island which are neglected and devoid of many things which are common in the capital.

Cuba is a country that is full of natural wealth and yet faces the problems of chronic unemployment and inadequate industrial production; a country which is basically agricultural and yet amazingly low in the number of students who study agricultural courses; it is a narrow, long island with numerous good ports, but is without a merchant marine and up to the present generation there has been virtually no interest in seafaring occupations nor has any effort been made to encourage it.

But there is still another unusual circumstance: illiteracy. It seems incredible that the percentage of illiteracy should have risen in recent years. How could this have happened? We do not know for sure. Cuba moves forward — new private and provincial (state) universities have opened their doors, and yet the number of illiterates increases. That is, each year is added to the previous generation of illiterates a new contingent of children and young people who have not had the opportunity to attend school enough even to learn to read. There may be errors in the statistics, but the fact is that according to the best figures available illiteracy stands at about 30% and if we remember correctly, when we were in the classroom some 20 years ago the figure was given at 25%. The increase in population is astounding and exceeds the rate of growth of industry and the means of elementary education. I think that may be the explanation.

It is fine to have universities, high schools, the National Institute of Culture, etc., but in the end the culture of a country and its real capacity to advance to a better standard of living is severely handicapped by the number of illiterates; and if illiteracy increases the tragedy increases and the problem becomes alarming.

Day by day our country becomes more predisposed to violence and to social and political disturbances that destroy faith in the virtues of democracy and the norms of Christian morality. This is why those of us who observe the problem of illiteracy closely are so preoccupied, raise a cry of alarm and issue an urgent call for a movement of liberation through a vigorous literacy campaign.

Juan Sierra

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Japan: Mission Study

Adult Guide on Japan, by Ada P. Stearns; Friendship Press; 48 pages; fifty cents.

Suddenly the Sun, by Eleanor Hull; Friendship Press; 127 pages; cloth $2.75; paper, $1.50.

This is Japan, by William Axling; Friendship Press; 24 pages; fifty cents.

Cross and Crisis in Japan, by Charles W. Inglehart; Friendship Press; 166 pages; cloth $2.50, paper, $1.25.

Combining the study of Japan and of race relations for the Missionary Education topic in 1957-1958 seems especially fortunate because the combination helps us to see the world-wide impact of our Negro-white situation, and the disastrous effects of such actions of ours as the Oriental Exclusion clause in our 1924 Immigration Law and our evacuation of all Japanese-Americans from the west coast in the Second World War.

The Friendship Press announcement lists a wealth of material on both the subjects. From those on Japan, we have chosen four, three to barely mention, and a fourth to speak of a little more fully. Ada P. Stearns' *Adult Guide on Japan* is a detailed study course with well planned lessons and resource materials.

To Quakers, *Suddenly the Sun* will be of particularly compelling interest since it is the true story of one of the first graduates of the Friends Girls School in Tokyo, which this year celebrates its seventieth anniversary. The girl becomes a Christian against her family's wishes, marries and comes to the U.S.A. where all the trials and frustrations of race prejudice confront her and her children, climaxing in the evacuation. Both teen-agers and adults will find breathless interest here, and Friends will be delighted to find Joseph Cosand, Minnie Pickett, Gurney Binford and other Friends playing parts in the story.

Dr. William Axling's illustrated pamphlet, *This is Japan,* is a lively capsule view of Japan today from the viewpoint of a sensitive friend of the country.

Dr. Charles W. Iglehart too is a friend of Japan. After long years of missionary service there he is now Emeritus Professor of Missions at Union Theological Seminary. We knew him back in the 20's as the youngest member of the committee on translation of the New Testament. We are fortunate in having him as the writer of the main study book for 1958, called *Christ and Crisis in Japan.*

You will be impressed not only by his learning and thorough knowledge of Japan, but by his sense of humor, his understanding heart and his spiritual penetration and vision.

In the very first chapter you will find out what proportion of the population of Japan are Christians, how they are regarded by the general public, and how zealous and consistent the churchmen are. You can learn some lessons of value to your own Monthly Meeting from the accounts of how Christianity differs from other religions in Japan and how the laymen serve their communities and keep up their Christian witness.

You can discover from Dr. Iglehart when Christianity came to Japan and who brought it, as well as what and who sent it underground. You can read of the miracle of its survival until once again brought to light.

Japan, the hermit nation, was drawn out of her isolation by three great wars. As you read of these you will see how her standing among the nations of the world changed as a result. Five great branches of the Christian Church

(*Continued on page* 281)

A PRAYER FOR SONG

Lord, give my spirit wings
To rise above the stress
Of all the petty things
That puzzle and depress.

And give my heart a song
Of bubbling joy—a lay
To cheer the folk, along
The path I walk today.

Vida R. Pribbenow

OLD EDENDALE

Chime on sweet anvil, chime on through the vale;
Tang of the sea, freight the afternoon breeze,
Blow through the pines and slim poplar trees
Greening the hills of Old Edendale!
Foot and wagon track broaden the trail,
Spiralling leisurely. Work honey bees!
Swift darting dragon flies—paint fantasies;
Silver the gravel bank, lumbering snail!

Be not ashamed, O valley of peace!
Wealth is not yours, nor is future renown—
Nourish the lillies—the gold fleur-de-lis
Solomon's glory, his scepter, his crown,
Incomparable still to one of these—
Who toil not, nor spin, nor fear the sundown.

Emma Wendt

SAFE HARBOR

Oh, patron saint of sailors,
Of little ships at sea,
Watch over vessels buffeted
By salty winds blown free.

Oh, guardian of fishing boats,
Two-masted schooners tall,
Of sloops and little cutters,
Of all craft large or small—

Tame the wild tide running
O'er storm-tossed, rocking hulls;
Let sailors hear Thy quiet voice
Above the screeching gulls.

Oh, patron saint of sailors—
Keep them safe from harm
Till little ships come sailing home
To harbors snug and calm.

Jean Conder Soule

LOVE'S GIFT

Love serves
Nor counts the sacrifice;
Love sings
Nor names its grief.
Love gives
Nor asks aught in return
But love.

Vida R. Pribbenow

The Future of the Ramallah Friends Schools

By Anna O. Langston

Anna O. Langston, now on furlough as principal of Friends Girls School, Ramallah, Jordan, chats in Richmond, Indiana with George Assousa, recent Earlham College graduate, whose two sisters are in the Ramallah school.

Anna Langston will live at her home in Dublin, Indiana, this year, and will study at Ball State College in Muncie, hoping to finish her M.A. degree in education.

Some people would abandon or turn over the Friends Schools at Ramallah in Jordan to some other organization. What do Friends in the Monthly Meetings of the Five Years Meeting want? Or do you care?

When the complete responsibility for the "Girls' Training Home" was taken over wholly by Friends of New England in 1889, the work was still very much of a pioneer's task. People were skeptical of the need for educating girls, and the government of Palestine was antagonistic. To read the history of how those in charge supervised the construction of the present buildings is to realize that the problems were serious. The builders were threatened with bodily harm. Almost every means of annoyance was employed to discourage them. Yet, the buildings were completed, students came, and the school grew, the boys school being established in 1901.

Through the years the two schools have maintained a higher scholastic and cultural standard than other schools in the country. At the present time ours is one of three high school girls' boarding schools in Jordan. There are a few more for boys. Thanks to Point IV and other help, the government is building modern schools. But still there are many children and young people who do not yet have an opportunity for schooling, and others seem to prefer our schools for character training, small classes, and high scholastic standard. But now the difference between our schools and government schools is not as great as formerly. In some ways they are surpassing us.

It is undeniable that the government is supervising private and foreign schools more closely, but the difficulties are not insurmountable, and the restrictions, present and proposed, are not and would not be unbearable. There is a fine line of difference between just another school and a school with a Christian message. But it is a profoundly important difference. We must find ways to have a Christian school in the face of opposition and for the opposers. I believe it can be done.

This is a challenge to *live* realistic Christianity. It is a challenge to put into practice one's faith as he attempts to live a Christian life in every detail at every moment. It is a challenge to influence others through teaching the principles of Christ by precept and by example. This challenge and responsibility is as demanding as ever or even more so than formerly. Even if in the present situation we can not ask people to change the outward form of their worship, we can guide them in their spiritual development. About one-third of the 300 students at the girls school and one-half at the boys school are Moslems by birth, not by choice or convincement. If we can help them to catch a glimpse of the power and love of Christ as they get knowledge, we have accomplished a great task. If we can deepen the consecration of those who are already Christian in name, we have also achieved a worthwhile goal.

If our two-fold purpose is to provide a modern education with spiritual growth and understanding, we must provide the means. And the means are more modern facilities, better trained local teachers with salaries and retirement benefits adequate for security, scholarship aid for poor and worthy students, and more American workers with training, initiative, resourcefulness, devotion, consecration and true Christ-like spirits. Friends in the United States would not think of sending their children to a school whose classrooms are as small and with as little equipment as ours. For example, the blackboard space is about three feet by four feet in all of the classrooms at Friends Girls School, and in some rooms there is no space for more because of the crowded conditions. Many of the desks are antiquated and most inadequate. Friends would also demand that the teachers have more training. Many of our teachers have had no more than high school education, but most of them are our own graduates. Many of our students come from well-to-do homes, but a large number desperately need part or full scholarship to continue studying. Our fees are not sufficient to pay the teachers enough for them to study during the summer, and they do not have enough otherwise. Would that the right person could come to carry on an in-service teachers' training program for at least two years! Our American principal can not do adequately the work of a principal and pastor, or a principal and bookkeeper, or a principal and superintendent. Yet the principals of Ramallah Friends Schools have been expected in the United States to do two or three of these tasks.

If each member of the Five Years Meeting in the United States would give one dollar per year for Ramallah (such a small amount does not exclude requests for other worthy causes), it would be more than enough for our needs, including scholarship funds, salaries for enough American workers, and a little for a reserve for building, equipment, or teachers' retirement fund. What will Friends do? Let us advance? *Let* us advance!

The 1957 graduating class at Friends Girls School, Ramallah, Jordan, includes (first row, left to right), Ahlam Nabulsi, Lamia Atallah, Nadira Sururi, Selwa Kasees and Claire Zughbaba; (back row, left to right), May Bahu, Nawal Shbeita, Rose Karneck, Rihab Kheiry, Leila Kasees, Mary Azar and Nuha Abudabbeh. Four of the girls are refugees.

Japan

(*Continued from page* 279)

began the uphill task of bringing Christ and his message to Japan. Along with discussion of this missionary history the author gives a condensed and clear summary of the history of Japan as a nation.

As we go on to read what happened to the Church with the approach of World War II and the ascendance of the military party, we wonder whether we, as Friends, could have stood the persecution and regimentation of those tragic years as well as our Japanese Christian brothers. We have all heard how, after the surrender of Japan, Christianity acquired new prestige. Mr. Iglehart shows us the road blocks in the way of any mass movement toward the church.

If there are blocks in the way of progress, what then are the strengths of the Christian movement in Japan? These are clearly set forth for us and we may be surprised to find that some of the Japanese standards for Church membership are higher than our own.

Mr. Iglehart's splendid survey of the educational, medical, social service, rural evangelistic and other welfare work carried on by Japanese Christians will open many eyes. The acute economic and social crises facing Japanese people in the aftermath of war rouse sympathy. So do the accounts of the horror and fear which engulf the Japanese as they see England and the United States continuing atomic tests in the waters south of their island home.

We are reminded in this book of the five crises through which Japan has passed and the role of Christians in each. May Friends feel, as they read this informative volume, a close spiritual fellowship with the small Yearly Meeting in Japan, giving it all support possible, especially by prayer.

Esther B. Jones

* * *

Other Friendship Press books which will help in this study of Japan include: *Ten Against the Storm* ($2.50 and $1.25), which is composed of stories of ten Japanese Christian leaders, including Inazo Nitobe, husband of Quaker Mary Elkinton Nitobe; *With Pen and Brush* ($2.50 and $1.25), which contains Japanese young people's writings and drawings; *When We Share* ($.65) a book of devotional material and information about youth work from 12 countries, including Japan; plus other program, worship and children's material.

Biography of De Vol Family

"Me and My House" is the title of a missionary biography being written by Walter and Myrtle Williams of Damascus, Ohio. It is an intimate story of the lives and labors of a remarkable family of Quaker missionaries. George Fox DeVol, M.D., of New York Yearly Meeting and his physician-wife, Isabelle French De Vol, M.D., of Ohio Yearly Meeting, were both graduates of Earlham College. They rendered fruitful service through both medical and evangelistic ministry in the China field. Their two sons, Charles E. DeVol, Ph.D., and William Ezra DeVol, M.D., F.I.C.S., and one daughter, Catherine DeVol Cattell, are widely appreciated for their missionary labors in China, India and Formosa.

The book portrays the struggles of both parents and children to overcome obstacles in preparation for missionary service as well as in its prosecution. One note dominates all others: they gave themselves in complete devotion to Christ in order that others might know Him. Here is a family, no member of which turned back, though faced at times with apparently insuperable obstacles. Like Joshua of old, each has made his decision : "As for me and my house, we will serve the Lord."

The writers of this volume are Walter and Myrtle Williams, who labored in China with the parents and have followed with eager interest the careers of the three children. Walter Williams, now General Superintendent of Ohio Yearly Meeting of Friends (Damascus), has previously written two books on Friends in China. The Foreign Missionary Board of Ohio Yearly Meeting is sponsoring these publications by the William B. Eerdmans Publishing Company of Grand Rapids, Michigan. The volume is well illustrated with pen drawings and half-tones. The introduction was written by Dr. Paul S. Rees.

The expected publication date is September 15. The price will be $3.00. The book may be secured through Friends Missionary Office, Damascus, Ohio.

A pamphlet giving excellent suggestions for the celebration of United Nations Week, October 20-26, including lists of available materials, can be secured without charge from the Church Peace Union, 170 East 64th Street, New York 21, New York.

* * *

An eighty frame filmstrip about the International Christian University in Tokyo, Japan, is available without charge from the Japan International Christian University Foundation, Inc., at 44 East 23rd Street, New York 10, New York.

New York Yearly Meeting

What are the highlights of a Yearly Meeting like this one?

There is the natural beauty and isolation of its setting. There is the unique family atmosphere which brings into one working, studying, worshipping, seeking and recreating fellowship "juniors," adults, the Silver Bay staff and many visitors. Close to one hundred visitors were present, including two from Japan, two from Germany, and two lads from the Koinonia settlement in Georgia whose family is moving into a former Quaker "intentional community" in New Jersey.

Other highlights included the devoted committee service of so many, the impromptu conversations on porch and lawns, the many groups which drew together in mutual interest on such topics as techniques of group conversation, concern for intentional communities, problems of maturing.

There was also the searching, incessant examination of the bases of our Christian unity. In a desire to establish no barriers against fellowship with others while defining their own boundaries of belief quite specifically, Friends appear to be following a trend. Several extra sessions were given over to this concern and local Meetings are being asked to discuss it in the same loving, truth-seeking spirit.

The summary report on the State of Society again told of new Meetings: three are New Paltz, Somerville and Somerset Hills Monthly Meetings. Two historic Meeting Houses have been restored to useful community service at Dover and Amawalk. Two Quarterly Meetings have united: New York—Westbury, and Purchase.

Reports of our Yearly Meeting School reminded the Yearly Meeting once again that it has a responsible part in the way the school develops and in the way it supports Oakwood School.

Such speakers as Cornelius Kruse, Raymond Wilson, Elise Boulding, Kenneth Boulding and Levinus Painter challenged us to obey the Heavenly Vision, to regard our homes as colonies of Heaven, to blend the two streams of our backgrounds creatively, to discipline ourselves in holy expectancy in order that we may be used to build according to greatness of imagination and resolution. Coming directly from International Airport and only a few days from Ramallah School, George Scherer told of the troubled days of changing regimes in Jordan and how the Friends Schools had weathered them. After Levinus Painter had spoken on the emerging Christian culture in Africa and the mission board's report on our work in Kenya had been received, Friends were again stirred by the importance of the educative, medical, and religious contribution being made there. More people are in this area from New York Yearly Meeting than from any other. The Meeting authorized Ruth Replogle to raise an Africa Fund from among our membership to support one young couple who were formerly underwritten by a Yearly Meeting now sending its own missionaries.

The Flushing Remonstrance Committee, created to celebrate on Long Island the first defence of Quakers by their Dutch neighbors, has now become the Tercentenary Committee. August 1st marked the 300th anniversary of Quaker preaching in New York and many tercentenary occasions will be celebrated this year.

Ruth Hudson

Left to right are the Clerks of New York Yearly Meeting: Florence M. Stevens, Recording Clerk, Gasport; Paul C. Schwantes Jr., Clerk, Purchase Meeting; Arnold B. Vaught, Assistant Clerk, New York; Frances B. Compter, Recording Clerk, Scarsdale Meeting. Retiring Clerk is Elizabeth Hazard.

Baltimore Yearly Meeting

The 286th annual session of Baltimore Yearly Meetings (Homewood and Stony Run) met at Western Maryland College, Westminster, Maryland, August 6-11, 1957. Speakers setting the thinking of the group were: Elton Trueblood who emphasize that the Quaker role in the Kingdom should be that of a Christian experimental society motivated by "liberal evangelicalism"; Bernard Clausen who challenged us to be great as teachers, full of compassion and patient courage; R. Ernest Lamb who recalled the Yearly Meeting's past history and encouraged us to a continuing strong faith; Levinus Painter who inspired us with a recital of those who had the "vision splendor" of Christ's work in the world and had answered the call; and D. Aldean Pitts who lifted problems of the business sessions to the heights of worship in his mid-morning meditations.

At the suggestion of the Joint Social Order Committee a telegram was sent to President Eisenhower protesting the testing of nuclear weapons.

During the Homewood Yearly Meeting business sessions Friends spent some time discussing how meetings can better use their younger members, ways of attracting new members, methods for condensing the numerous committees to avoid duplication of membership, new organization for the interests in Indian affairs, and an improved cycle for nominations of standing committees. Last year's clerks were unanimously renamed: Emmet M. Frazer, presiding clerk; Sina M. Stanton, recording clerk; and Nina R. Ashton, reading clerk.

The atmosphere of the rolling campus encouraged the young people to enjoy their classes and recreation together. Meeting in this new location also lessened some of the physical barriers now blocking unity between the two Yearly Meetings. Active work by the Joint Social Order Committee in its emphasis for the year on simplicity, the American Friends Service Committee, the Friends World Committee and the Joint Cooperating Committee helps fellowship and working together by Homewood and Stony Run Yearly Meetings.

Nancy T. Brewster
Ava F. Frazer

The Sunday School Lesson

Prepared by John C. Harvey

September 29
Nehemiah: Patriotism in Action

Nehemiah 1 and 2; 4; 6:15; 13

Anyone who teaches this lesson will surely want to read the entire first six chapters of the book of Nehemiah before attempting to teach it. We would suggest also the study of the pages in *The Interpreter's Bible* which contain comments on these chapters.

Nehemiah is a grand illustration of a layman in action to carry through a genuine "concern" to its fruitful conclusion. Professionally, no one would have assumed that Nehemiah would have taken up his great work. People were not pressing him to do it. However, he saw vividly the plight that his countrymen were in, and he voluntarily determined to do something about it. We might say that he was conscripted by his own sense of social responsibility under God. Nor did he wait passively for some heavenly revelation. Notice that he *asked* concerning the welfare of his distant brethren. And the first thing he did after finding out their condition was to pray. This clarified the action which he was to take.

Do we have a right, in the face of our social problems, to "create our own crisis" in order to bring to focus the kind of ameliorating action which we think is needed? Nehemiah could easily have let conditions slide on as they were in Judah, and no one would have blamed it on him. But he proceeded to "grapple responsibly" with a situation which others evaded or did not even recognize as being bad. He did this because, in spite of his high position as cupbearer to the king, he felt the great trouble and shame of his countrymen as if they were his very own. This is patriotism of the highest sort. He identified himself with the sins of his people as well as with their prayers for divine help.

Many evil situations can go on almost indefinitely unless someone like Nehemiah comes along and points out that they are *not* what God wants for his people.

Too often do we fail to see that the "state of society" in the spiritual sense is unmistakeably reflected in the way we handle the materials of our everyday existence. A farmer's spiritual vitality may be more accurately measured by the way he conserves the resources entrusted to him than by the number of times he testifies in meetings. The continuing state of disrepair and slovenliness in Jerusalem was undeniable evidence to Nehemiah of the spiritual degeneracy of his people. He knew, as we today know, that if man is to deserve to walk upright upon God's earth, he must tend carefully that portion of the earth which is his to tend.

We may learn so much from the way Nehemiah went about his project. Notice the way he prepared for his decisive moment with the king, the way in which he counted the cost of the rebuilding of the wall, and the way he administered the project so as to put personal responsibility upon each man in the place closest to his own dwelling.

October 6
Paul Writes to the Corinthians

I Corinthians 1 through 4

One of the viruses that threatened the life of the church at Corinth was a dividing spirit. This attitude was not shown exactly in their church as it sometimes appears in our groups today, but it is the same arrogant spirit. We substitute the name Friends, or Methodists, or Episcopalians in place of Paul, Apollos, or Cephas. And then we sometimes go on to greater heights of arrogance in sole claims to being the only ones who are "of Christ."

We are not speaking merely in theory at this point. Many of us have heard Friends make such exclusive claims to Christ. It would be laughable if it were not so tragic to hear statements which imply that "I belong to Christ; you do not." It is the worst kind of spiritual pride. Is Christ so small that he can be confined to one small group? Is he divided? Can he be divided? Merely to ask these questions is to reveal how man has falsely set himself upon a judgment seat which he is in no way qualified to fill.

We as Friends may be no better than others when it comes to making exclusive claims in religion. I suppose that if we did not feel that our Quaker faith is the nearest that we know to what God really wants, that we would leave our fellowship and seek another which we felt came closer to the ideal. We can say, "This Quaker way leaves me the greatest freedom to be totally confronted by God and to grow in my relationship to him and to others." Others may be helped more by a slightly different kind of fellowship and approach to God, and we should always remember this, and work with them at every point where we possibly can. The spirit that we want to avoid is that of making exclusive claims to being Christ's chosen people.

God's ways are not our ways. Paul sees the various circumstances and events of life as illustrations of the fact that "he that glorieth, let him glory in the Lord." We all stand on the same level in relationship to God. "No human being may boast in the presence of God." From thousands of feet in the air, a Cadillac does not appear to be any better than a Ford. It is on the little stages of our earth-theater that human differences are exalted, and the tinier the differences are, the more they are played up. O, how vain is man! O, how amusing he must be to his Creator! Is there a "holy humor" of God, in which he does choose what is foolish in the world to shame the wise, what is weak in the world to shame the strong, and what is despised to bring to nothing the things that seem important to man?

The revival in theology today is helping us to see where man really stands in relation to God. Too long we have been concerned only about how we stand in relation to each other. As long as we are interested only in that, we shall miss the significance of life itself. Through Christ we can discover where we really stand in relation to God, and we can discover where redemption is to be found. Only the seeming foolishness of the Cross can break through the hardened vanity of man and show him what he is and what he may become.

Questions: Do many Friends have an honest picture of "our 300 years as Friends" in relation to the whole movement of Christianity? Are we Christians or "would-be" Christians?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

John and Marianna DeBeers, members of the Washington, D. C. Friends Meeting, have been instrumental in starting an informal Meeting for Worship in San Juan, Puerto Rico. It is held the second and last Sundays of each month at the Evangelical Seminary and welcomes visitors. It is a small group, usually 5 to 10, but once had 24 worshippers when the Casals Festival coincided with the local Friends' newspaper notice after the showing of "Friendly Persuasion."

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Kenneth B. M. Crooks, former head of the Happy Grove School in Jamaica, will be on the faculty of Grambling College in Louisiana in the coming year. He will serve as Coordinator of General Education Science Studies. Kenneth and Nella Crooks have occupied the Quaker Parsonage in Worcester, Massachusetts this summer while Kenneth Crooks has been working at Worcester Foundation on a summer fellowship of the American Physiological Society of Washington, D. C. He led three worship services at Worcester Friends Meeting while there.

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Floyd and Mary Webb Wilson, Friends and Earlham College graduates who have been in Thailand where Floyd Wilson has served as Fraternal Secretary of the Y.M.C.A. for two terms, have returned to the United States. They and their family will live in Fort Wayne, Indiana, where Floyd Wilson will serve as Business Secretary for the Y.M.C.A. En route to the United States from Thailand they visited Herbert and Ruthanna Hadley in Birmingham and spoke to a Woodbrooke group and Aletha Jane Johnson Moody, former Indiana Friend now doing United Nations relief work in Greece.

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Lois Satterfield Snyder of the Georgetown Friends Meeting in Illinois (Western Yearly Meeting) will go to Ramallah this year to teach in the Friends Schools as the appointee under the Mary R. G. Williams Scholarship for 1957-1958. She has an M.A. degree from the University of Illinois and is qualified to teach mathematics, science and English in High School. She has been teaching in the Georgetown High School. She has been a valuable member of Georgetown Meeting for many years and is a deeply concerned Friend. She sails September 6 for Beirut, and will fly to Jordan from Beirut, arriving about September 26.

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Benjamin Ngaira, Clerk of East Africa Yearly Meeting, has returned to Kenya after a four month visit to England and Europe under the sponsorship of the Friends World Committee. He has visited and spoken to Friends in Geneva, Copenhagen, London, Woodbrooke, York and Scotland. He spent three days at an International Youth Seminar in France sponsored by the American Friends Service Committee where he spoke on Kenya. He also attended London Yearly Meeting and the Conference of European Friends. During his visit, Benjamin Ngaira attended the Summer Term at Woodbrooke, the Quaker study center in England.

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George Assousa, pictured on page 280, a graduate of the Ramallah Boys School, graduated from Earlham College this June with honors in the department of Physics. He will attend Union Theological Seminary during the coming year under a grant from the Rockefeller Foundation given primarily to permit a year of theological studies for students majoring in other fields. This summer he has given some ministry to the Hopewell Friends Meeting near Dublin, Indiana. A member of the Ramallah Friends Meeting, he has faithfully attended the West Richmond Meeting during his four years at Earlham.

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An article by Arthur O. Roberts of George Fox College on capital punishment appeared in the July 1 issue of *United Evangelical Action*. Entitled "The Price of Finitude," the article states that Christians should encourage the state toward Christian action, and questions the use of capital punishment by a democratic government as a non-Christian and impractical punishment. Another article published by a Friend is that entitled "Diplomat Without a Country," by Sydney D. Bailey, in the August 14 *Christian Century*. Sydney Bailey, a frequent contributor to that journal, discusses the duties and accomplishments of Dag Hammarskjold, Secretary-General of the United Nations, in his article.

* * *

A group of British Quakers who are also scientists issued in August "An appeal to scientists to consider their personal responsibility for the development of nuclear weapons and for other applications of science to warfare." Among those signing the appeal are George A. Sutherland, Clerk of Meeting for Sufferings, and Kathleen Lonsdale. Appended to the appeal are the declaration of the West German scientists made in April for the renunciation of the possession of atomic weapons of any kind, and the appeal signed by 2,000 American scientists in June urging an international agreement to stop the testing of all nuclear weapons.

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There is a continuing need for men and boys clothing for distribution to all overseas areas, the American Friends Service Committee has announced. Bedding items are also in great demand. From Italy there is a special request for large size (over 40) clothing for women. There will be no community drive for clothing this year, but these specific types of clothing are still needed. Sewing groups are asked to concentrate on clothing for men and boys, large-size women's articles and bedding materials. In the coming year, the clothing program of the A.F.S.C. expects to carry one-third of the volume handled this year, which included the Hungarian emergency action.

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Miklos Basthy and his family, Hungarian refugees, are staying temporarily at Friends House, Toronto, Canada, until they can find work and accommodation. Miklos Basthy worked with the Friends Service Unit in Hungary from 1948 to 1952 and at one point he and Joan Freeth, a British Friend, were the sole personnel. Evanston Friends Meeting in Illinois has been cooperating with the Evanston Council of Churches in sponsoring Hungarian refugee families and helped the family of Gabor and Maria Koczo earlier this year. 57th Street Friends Meeting in Chicago and Florida Avenue Friends Meeting in Washington have also welcomed refugee families since the first of the year. The Des Moines Friends Meetings have helped two of their refugee families through hard times this year as the wage earners have died, one of cancer and one in an accident with electrical wiring.

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In May the Executive Council of the Friends Committee on National Legislation meeting in Chicago approved the opening of a Chicago office of the Friends Committee on Legislation, to serve Illinois and Wisconsin. This is the third Area office of the Friends Committee on National Legislation, the other two being

Coming Events

SEPTEMBER 28-29 — Friends Committee on National Legislation, Executive Council and Area Meeting; New York City.

OCTOBER 3-5—Executive Council, Five Years Meeting of Friends; Richmond Indiana.

in Northern and Southern California. The Chicago office will work on both national and state legislative issues and will give special emphasis to legislative education work which the Midwest office of the American Friends Service Committee is prohibited from doing because of its tax exempt status. The headquarters is located at 5132 South Woodlawn Avenue, Chicago 15, Illinois with George Watson serving as Executive Committee Chairman and Carol Urner as Executive Secretary. A brochure on the new office is available from the Chicago address.

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The first of a new series of packets issued by the Educational Materials for Children program of the American Friends Service Committee, entitled "Days of Discovery" is ready now for use in October—November. In each packet are materials designed to help children relate themselves to the whole human family. Included in a parents or teachers booklet are stories, dramatizations, creative handwork suggestions, etc. The materials are grouped around holidays and the birthdays of a few heroes of peace and service such as Gandhi, Francis of Assisi, and William Penn. Included in the October—November packet are materials for a "Friendly Beggar" program for Holloween. Children are encouraged to collect sewing materials for overseas mothers in place of begging treats for themselves. Also included in the packet is a "Stoves for Egypt" coin card, a project which began shortly after the destruction in Port Said in November, 1956. Packets are 25c each and may be ordered from regional AFSC offices, or from 20 South 12th Street, Philadelphia 7, Penna.

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Ellsworth Runnion has been called to serve as pastor of the Traverse City, Michigan, Friends Meeting. He is now a school teacher in the Bay City area and will commute the 150 miles to Traverse City on weekends, moving there next June. Beatrice Carmine Collins has been serving as minister at Traverse City for the past few months.

Gerald Rees will serve the Jericho Friends Meeting southeast of Winchester, Indiana, in the coming year while finishing his senior year at Earlham College. He and Hannah Rees will live in the Jericho parsonage, and Hannah Rees will teach in the Whiteriver grade school.

Another addition to Indiana Yearly Meeting will be Valentine and Esther Krumm, who moved from Grinnell, Iowa, to West Milton, Ohio, September 1 to take up pastoral work there. A daughter, Ruth Krumm, who has been working with the American Friends Service Committee, will enter Wilmington College. A son, Paul, will continue at Scattergood School.

Edwin, Dorothy and Lindley Hinshaw of Williamsburg, Indiana, left September 1 for a year at Woodbrooke, Quaker study center in England, under a grant from the Friends World Committee. Edwin Hinshaw has been teaching and serving as pastor of the Williamsburg Friends Meeting. This summer he taught a course in Quaker Testimonies at the Senior High Quaker Haven Camp and directed the second Junior High Camp for Indiana Yearly Meeting. At Woodbrooke, he will study in Bible and Quaker History. He and Dorothy Stratton Hinshaw hope to visit many Friends Meetings, and carry with them to England slides of their home Meetings, Jericho and Knightstown, and of rural or small town Indiana Quaker Meetinghouses.

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During their two days in Richmond in August, Friends on this summer's Quaker Study Tour talked with Mission Board staff at the Friends Central Offices and toured the building, visited the seven Friends Meeting Houses in and near Richmond, interviewed Glenn Reece, visited Earlham College, spent an evening at Williamsburg Friends Meeting talking to Edwin and Dorothy Hinshaw, joined the Quaker Leadership Seminar in a session with David Castle, and met with Rebecca Parker and Frances Warren of the Midwest Friends World Committee. The Richmond stop was the last event in a summer of study and visiting for Quaker leaders planned by the Friends World Committee. Now in its fifth year, the Tour includes study at Pendle Hill and visits to New York, Washington, Philadelphia and Richmond in an attempt to acquaint Quaker leaders and future Quaker leaders with a broad picture of American Quakerism. Those visiting Richmond included Elsie Bergman of Seattle, Washington; Karl Fagg of Corvallis, Oregon; Betsey Gidley of Austin, Texas; Virginia Leinau of Santa Barbara, California; L. Willard Reynolds of Earlham, Iowa; Hibberd Thatcher of Nashville, Tennessee; and Nancy Torres of Cuba. Kumiko Fukai of Japan visited Richmond and Indiana Yearly Meeting at a later date. Tartt Bell of High Point, North Carolina, and Madelaine Stephenson of Berkeley, California, were also part of the Study group.

Friendly Fellowship

Middle River, Iowa — Ackworth Quarterly Meeting convened August 10 and 11. The local choir brought a message in song and Athena Mortimer of Smyrna brought the Saturday morning message most appropriate amid flowers and our beautiful rural surroundings on the sweet fragrance of a Christian life. Dr. Arthur Eady, co-pastor at Ackworth, brought the Sunday morning sermon on the responsibility of the present Christian church. The young people conducted a panel discussion Sunday afternoon. All were blessed and enjoyed the extended hospitality.

Anna Vore

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Happy Grove School, Jamaica — The Jamaica Young Friends assembled at Happy Grove School, Hector's River, July 23-August 2. The Conference this year was enlivened by the presence of a number of American Young Friends, who had also come for the Young Friends Work Camp and project of building the teacher's cottage at Albany, Jamaica.

The Conference was preceded by a Bible School for the Juniors of the Jamaica Yearly Meeting in which the American Friends took leadership and which culminated with a Concert in which the senior group took part.

Representatives of the Young Friends Conference came from Highgate, Quaker Hill, Friends Town, Albany, Belfield, Dover, Cascade, Kingston, Port Antonio, West Seaside and Amnity Hall. Devotions were led by the chairman of the conference, Herman Pitter, and other representatives. American young Friends present were: Earl and Ethel Prignitz of Indiana, William Wagoner of Iowa, Margaret Wentworth of Maine, Marna Clanin, Mark Hampton and Dave Robertson of Indiana, Gertrude Murrow of North Carolina, Judy Yount and Mary Ellen Hadley of Ohio. The Young Friends were introduced by Daisy McFarlane.

Mack Jones of Mico College, Kingston, gave two addresses on "Christ, the Quakers Foundation." Group leaders participating were Zeph Cunningham, Jack Evans, Earl Prignitz. Another visiting speaker was Clarence Webb-Harris of Mandeville. There was a dedication service led by Earl Prignitz on the closing day. The Young Friends Conference was a time of inspiration and blessing. Friendships have been formed which we believe will last for many years and will be important links across the seas.

The American Friends lived in the homes of individual Jamaicans for a time

and afterwards assembled for the work camp at Albany. At the time of writing, the Work Camp has started in full swing and the local community is giving 100% support in labor and in gifts.

Zeph Cunningham

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GREENSBORO, NORTH CAROLINA — The initial Bible School Assembly and Meeting for Worship in our new Meeting House located at 2100 Friendly Road was held July 14. Many friends and Friends of the community, past and present members, joined us for this impressive and inspiring service. The theme for the day was the future and many young Friends took part. O. Herschel Folger, Minister of the Meeting, used as his sermon topic, "Building for the Future."

Although we are still the Greensboro Monthly Meeting of Friends, we have changed our name from the Asheboro Street Friends to the First Friends Meeting.

The $225,000 Meeting House of colonial design is located on a three acre block surrounded on four sides by streets. The gravel parking area will accommodate 100 cars. The auditorium for worship seats 325, and we have a Fellowship Hall with dining facilities for 250. A large kitchen with electric stove and steam table, and a beautifully decorated lounge are the delight of the women. We have 16 classrooms for our Bible School.

The Committee Chairmen who helped to make this dream come true were: Building, A. K. Moore; Planning, Sarah M. Brown; Fund Raising, Rufus White.

At the close of this first service the members of the Meeting presented to Beatrice and Herschel Folger a new automobile. This was an expression of appreciation for nine years of service which were terminated September 1 when the Folgers moved to East Orange, New Jersey. Herschel Folger will assume duties there as one of three ministers in the Congregational Christian Church of East Orange. On August 1 the Monthly Meeting extended farewell honors to the Folgers with a reception in the Fellowship Hall of the new Meeting House. W. W. Blair, clerk of Ministry and Council, Philip W. Furnas, clerk of the Monthly Meeting, and Seth B. Hinshaw, general secretary of the North Carolina Yearly Meeting, spoke briefly in appreciation of the Folger service to the church and the community. No one has yet been called to take Herschel Folger's place.

Marietta M. Forlaw

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DENVER, COLORADO — Penn Quarterly Meeting, Nebraska Yearly Meeting, met August 10, Garfield St. at Third Ave., Denver, Colorado. Ministry and Counsel was held with Evalena Macy and Ethel Ingraham as clerks. After business was concluded, the topic "As Friends Worship" was discussed by Lyman C. Platt, Lindley J. Cook and Hans Gottlieb. At the service for worship, Evalena Macy brought a message of inspiration and help for all present.

The afternoon business session convened with Lyman Platt leading the meditation. Visitors were welcomed by the Clerks, Ava C. Maris and Katherine Honold. Hugh Mesner, Chairman of Yearly Meeting Trustees, Lindley J. Cook, Chairman of the Board on Evangelism and Church Extension, Mary Anne McHarque and Marybelle Watkins were present from Central City, Nebraska, and were a source of strength and encouragement to the Quarterly Meeting. Attending from the Boulder, Colorado, unprogrammed meeting were Hans Gottlieb, Clerk, and Sidney Ostrow, who made welcome contribution to business and discussion. Mary Anne McHargue and Marybelle Watkins went on to Palmer Lake for Sunday services and visits with young people of that meeting.

Hugh Mesner led the study hour for Denver Friends on Sunday morning and Lindley J. Cook gave the message in the worship following.

Meetings were held in a small privately owned school house, and the green lawns, beautiful shade trees and quietness added much to the blessings and good fellowship of the Quarterly Meeting.

Ava C. Maris

Stones or Bread

(*Continued from page* 274)

substituted free expression for discipline and respect. Free expression is good up to a point, but it is bad when the guidance necessary is lacking. Let a child do as he pleases is fine, if he pleases always to do right, but when he pleases to do wrong, what then? If we allow him to go uncorrected and unguided and undisciplined, we are offering him stones for bread.

Every child has an ideal. Often it is a parent, sometimes it is a teacher or some other person. Can we say our young people are getting only stones when they are begging for the bread of Christian example? Young people have life and vigor and imagination and strength and sometimes this energy runs riot because they fail to see in some of us who are older an example that inspires and challenges them to great living. Don't descry the trend of the times and the don't-care spirit of youth if you have not given them a worthy example and high ideals. Into our tomorrows we must go with courage, with devotion and a determination to provide the bread of a Christian example.

Kenneth R. Pickering

The new educational building at Deep River Friends Meeting, near High Point, North Carolina, is seen from an unusual vantage-point—through the window of the old wooden Hut, now torn down, which was typical of the temporary additions built by many North Carolina Friends Meetings and used for Sunday School. Home Coming and Dedication day was held April 28. Long range plans for Deep River call for a new Meeting House to be constructed just west of the new Educational Building, with the old Meeting House preserved as a historical shrine for the community. Millard Jones is pastor of the Meeting. The picture was taken by Don Chatfield of Greensboro, North Carolina, whose "picture-taking fancy" was struck by the developments at Deep River as he was driving down the highway from Greensboro to High Point in June.

BIRTHS

HORN—To Robert and Jeraldine Hooten Horn of New Castle, Indiana, a son, Robert Ellis, on August 2.

MARIS—To Donald C. and Shirley Maris of Denver, Colorado, a son, Steven Roger, on May 12, by adoption.

SCHMITZ—To Claude and Anna Schmitz of Greeley, Colorado, a daughter, Elizabeth Louise, on May 12.

TRUEBLOOD—To Arnold and Caroline Furnas Trueblood, on June 5 a son, Eric Arnold, who is a birthright member of Gwynedd, Pennsylvania, Monthly Meeting.

DEATHS

DAVIS—Charles Woodard Davis, on May 2, at McGuire Hospital, Richmond, Virginia, after three years of illness. The son of William T. and Eugenia Butler Davis, he was born near Sedley, Southampton County, Virginia, November 28, 1878. He attended Black Creek School which was sponsored by Friends and graduated from Guilford College, North Carolina, with the class of 1902. He spent one year at Haverford College. After teaching a few years at Oak Grove Friends School in Vassalboro, Maine and Pacific College in Newberg, Oregon, he studied at the University of Virginia, receiving a law degree in 1912. He began the practice of law in Courtland, Virginia and served a short while in the House of Representatives from Southampton County. In 1934 he became Judge of the Southampton County Trial Justice Court serving until 1954 when he retired. He was a life long member of Black Creek Friends Meeting. He was married to Mabel Wachmuth on June 27, 1932, and they made their home in Courtland, Virginia. Surviving besides his wife are one son, Charles William Davis, U.S.A.F., and four sisters. Funeral services were conducted by Harry A. Wellons assisted by the Rev. C. A. McCormick and the Rev. R. E. Bailey. Burial was in Rosemont Cemetery, Sedley, Virginia.

GODDARD—Henry Herbert Goddard, on June 18, in Santa Barbara, California, aged ninety. Born on August 14, 1866 in East Vassalboro, Maine, he was a graduate of Haverford College and Clark University. It is said that his mother preached in the East Vassalboro Meeting and he himself at one time was a listed minister of Worcester Meeting. He was a pioneer American psychologist who introduced the term "moron" into the English language and developed the modern intelligence tests. He taught at the University of Southern California, Haverford, West Chester State Teachers and Ohio State. He was the first director of research at the Training School for Feeble Minded Children at Vineland, N. J. He studied abroad, translating Dr. Alfred Binet's French intelligence tests into English and starting their use as basic mental measurements in this country. He first set up the terms to designate those persons lacking in intelligence which are used by psychologists today. Haverford awarded him an L.L.D. degree in 1932. He wrote a dozen books and treatises including "How to Bring Up Children in the Atomic Age" and "The Kallikak Family." Interment was beside his wife in Vineland, New Jersey.

HAHN—Frank F. Hahn, on June 29, a member of the Farmers Institute Meeting in Indiana, aged seventy-eight. He had lived in the Farmers Institute Community forty-eight years, and had been custodian of the Meeting, where he was an active member, for thirty-four years. He was a member of the Union Farm Bureau. Surviving are his wife; four daughters, Mrs. Walter Moore Sr. and Josephine Clausen of Farmers Institute, Opal Billman of St. Augustine, Florida and Mrs. Tommy Lane of New Richmond; and one son, Everett, of Detroit, Michigan. Services were held with A. A. Smith and Keith Kendall officiating. Interment was in Farmers Institute cemetery.

LINTON—Madora E. Linton, on August 12, at Wilmington, Ohio, aged eighty-nine. She was born on a farm near Oregonia, Ohio, March 14, 1868, daughter of Dr. Samuel and Arena Mote Kersey. She was a birthright member of the Society of Friends. In 1889 she was married to Carlton W. Kelly and lived on a farm near Chillicothe, Ohio. In her early married life she and her husband were active in the Meeting at Londonderry, Ohio. Later they were instrumental in reestablishing a Friends Meeting at Schooley, Ohio. After Carton W. Kelly's death in 1897 she came to Wilmington, Ohio, with her two children, Mary and Thomas, and for fifteen years worked in a business office In 1915 she was married to Walter Linton, who preceded her in death. Madora Linton was a lover of poetry and nature. She delighted in the culture of flowers which she could share with her friends. She was devoted to the Society of Friends and was active in its work as long as her health permitted. Surviving are one daughter, Mary K. Farquhar of Wilmington, with whom she made her home; a step-son, Fred W. Linton of Wilmington and step-daughter, Mrs. Tasso Morgan of Mayfield, Illinois. A son, Thomas Kelly, Quaker teacher and writer, died in January, 1941, at Haverford, Pennsylvania. He taught at Wilmington, Earlham and Haverford Colleges, and is perhaps best known for the devotional classic, *A Testament of Devotion.* Funeral services for Madora Linton were held in Wilmington with her pastor, A. Ward Applegate, officiating. Burial was in Wilmington.

WINSLOW—Linwood Clinton Winslow on August 9, at the Chowan Hospital, Edenton, North Carolina. The son of Susan Joliff and Arthur N. Winslow, he was born Mar. 27, 1900, in the Whiteston Community. He attended Guilford College and in 1928 married Sylvia White. He was a life long member of the Up River Friends Meeting and served as clerk of the Quarterly Meeting, teacher of the Men's Bible Class, an elder and trustee. Surviving are his wife, Sylvia; his son, Linwood Clinton Winslow Jr.; and his daughter, Sylvia La Claire. Services were conducted by Orval Dillon, pastor of Up River, assisted by Bertha S. White and Earl Redding, in the form of open worship. Interment was in the Up River Friends Cemetery.

MATERIAL AVAILABLE

A new catalog for the Friends Library has been prepared and is available without charge to anyone interested in borrowing books. Write the Lending Library at 101 Quaker Hill Drive, Richmond, Indiana.

A helpful pamphlet on "Selecting Sunday School Materials" has been prepared by the Board on Christian Education, and is available without charge from the Board at 101 Quaker Hill Drive, Richmond, Indiana.

WANTED

We have need of a Pastor at South Glens Falls Meeting; if interested contact Mrs. Theodore Fish, 29 Hudson St., South Glens Falls, New York.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 106th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Mountain View Meeting. Unprogrammed meeting for worship 10:30 at 2026 S. Williams. Clerk, WE 4-8224.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Errol T. Elliott, Minister; Ruth Day, Minister to Youth; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m

Orlando-Winter Park, Florida—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m.. Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9883 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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